THE PERSECUTION Of them PEOPLE They call QUAKERS,

In ſeveral places in *LANCHASHIRE.*

FIrſt upon *Thomas Butler* in the beginning of the fifth month, 1655. We being met together peaceably to wait upon the Lord, and to worſhip him in his own Spirit. The meeting was at *Richard Johnſons* houſe of *Lunt* in *Sefton* Pariſh; there came a man (who goes by the name of Cornet *Hikton*) rudely into the houſe, amongſt the Lords people, and gave forth many threatning words, which within ſhort ſpace was brought forth into actions, by hayling and puſhing with much violence againſt the ſaid people, by beating them, and cutting ſome with the edge of the ſword, one very dangerouſly with other cruelty, as cutting bridles, ſtirrup-leathers and pillions into pieces, yet did not this harmleſs people ſo much as ſay, why haſt thou done ſo to us? but prayed to the Lord freely to forgive them. And this I was an eye witneſs of.

William Addamſon.

UPon the five and twentieth day of the ninth Month, being the first day of the Week, two of those people called *Quakers*, came into the Town of *Blackburn* in *Lancashire*, and going to the Steeple-house, and standing there peaceably before him (whom they call their Minister) and spoke not a word till he had done. And then one of them said unto him, Friend dost not thou know, that he that adds or diminisheth is accursed, and then the fruits of the Priests Ministry appeared: some pulled him by the haire of the head, others beating him with the palms of their hands, and one took him by the hair of his head, and haled him forth, and did not let him go, till he came into the street, and hurled him against a wall, and so he returned back again towards the Steeple-house, and did meet the Priest, and did declare against the fruits of his Ministry, but the deaf Adder stopped his ears, so he came toward the Steeple-house again, and the rude multitude did beat him again, some with the palmes of their hands, some with their Bibles pushing him violently, and did not let him stay till they had driven him into a Friends house, where the meeting was appointed that day. And the other of them called Quakers standing peaceably, and not speaking any word, three of them took hold of the hair of his head, and haled and pulled him down under their feet, and some cryed kill him, and others said they will kill him; and some punched him with their fist, and scratched his face with their hands, till the blood came down his cheeks. And when shame began to strike some of them, they pulled them off him, and did let him rise up; and when he stood up he declared against their persecution, as being the fruits of their Priest Ministery, and they cryed, away with him, and he said unto them, to whom have we offered any violence, or whom have we wronged? and they cryed away with him, and did not leave pushing him till they came at the door of the house where the meeting was. And the

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next day following, being the second day of the week, came to him, he whom they call their Clerk, and asked him how he did, and he answered well, and he said, he thought they had killed me, and said he was sorry they should so abuse me.

William Simpson, Leonard Addison,

Who by the world are called Quakers

TO all ye the Inhabitants of *Berry*, and the Priests thereof, this I am moved of the Lord to write, that all the people may see the fruits that proceeds from the two Priests of *Burryes* Ministery, We whom the world in scorn calls Quakers, being come to a meeting at *Henry Woods* of *Tottington*, upon the 26. day of the tenth month, and being set peaceably down in the house, and some people being met together, which no Law that is now in force in the Nation, doth forbid. And one whose name is *Isaac Yeat*, being speaking (as he was moved of the Lord) to the people. There came in violently a deal of rude people from the town of *Berry*, who did not stand to hear what was spoken, and according to the Scriptures to prove all things, and to hold fast that which is good. But violently pulled the said *Isaac* by the hair of the head, from off the place where he was sitting, very likely to have murthered him, and haling him forth of the door, they said we spoke against their Ministers. O shameless Ministers who have such Members in your Church as these, who are fighters, sweaters, and drunkard, are these the fruits of your Ministery and Members of your Church, who came violently with staves to persecute the innocent? When we desired to have Moderation, that the Ministers of Christ might have been tryed who they had been, according to the Scripture. O ye Priests of *Berry* are you not ashamed to have your names recorded, who sends forth such brawlers, fighters,

contentious ones? Is this the order and custome in your Church? This is contrary to the Apostle, who said, If any man seem to be contentious, we have none such custome in the Church of God. So from the Apostles example, and the Church of God, ye have cleared your selves, who are contending for hire, and for the fleece at this present time, But feed not the flock, who runs, but the Lord never sent you, and therefore you do not profit the people at all, who seek for your gain from your Quarter. Now all people honestly consider, whether these two Priests be in the Doctrine of Christ, yea or nay? who are contending about their wages (the Parsonage of *Berry*) as they call it. They are here found in the way of *Baalam*, who erred from the spirit, who loved the wages of unrighteousnes, who feed themselves with the fat, and cloath with the wool, but feed not the flock of my pasture, saith the Lord. Give over professing your selves to be Ministers of Christ, and of the Gospel, who are found out of the Doctrine of Christ, and own your selves to be *hirelings*, which the Lord sent his true Prophets to cry against. And all people take warning, and uphold not these Deceivers any longer, but return to the light in your conscience which convinceth you of sin, which lets you see you should not lye, nor swear, nor be drunk, nor envy, for such go in *Cains* way from the command of God, and example of the Churches of the Saints. Read whose example ye follow in the Scriptures, the Priests go in the way of *Balaam* for gifts and rewards; shame may cover your faces, to see your names recorded; for *hirelings* who profess to be Ministers of Christ; as *William Alt*, and *John Lightfoot* of *Berry* do. And you who own them to be Ministers, who are going in the way of *Cain*, to envy and murther, as you whose names are here written, *Tho. Banister*, *Henry Banister*, *Richard Overy*, *Richard Taylor*, *Edward Hunt*, *Thomas Battersby* and divers others, who may be shamed to profess to be Christians, and practise such things as never was practised by Christ, nor the Church

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in God. Therefore all people fear the living God, and depart from the evil of your doings, partake not of their doings, leaſt you partake of their plagues.

From us who witneſs the promiſe of the Lord fulfilled, that he would teach his people himſelf, John Branthwait, Isaac Yeats.

AND at *Mancheſter*, one *William Barret* (who is a teaching Elder, ſo called) at *Stockford* having formerly had ſome words with ſome of them called Quakers, challenged a meeting to be at the houſe of *John Maddocke* in *Mancheſter*, and in writing gave forth theſe words as followeth.

By the aſſiſtance of God, I ſhall undertake to prove, that whoſoever doth entertain the Opinions of the Quakers, and do live and dye in thoſe Opinions without repentance, cannot be ſaved. Provided that I may have fourteen days warning before the meeting, and that the Conference may be orderly managed according to what was propoſed to Tho. Taylor *in* Mancheſter, *in the preſence of Mr.* Wiggin, *and divers others.*

O thus.

That whereas the ſaid Perſons do pretend to be guided by the Spirit, I ſhall undertake to prove, that it is not the Spirit of God, but the Spirit of the Devil. November. 9. 1655.

By me *William Barret.*

The day may be, if God permit, upon Teuſday forthnight, at the houſe of *John Maddocke* in *Manchſter*, in caſe the ſaid perſons be pleaſed to give the meeting. Thus far *Barrets* words.

And according to this time which he appointed, one *Leonard Fell*, and ſeveral others of them called Quakers, came

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to the ſaid place which he had appointed, and demanded of him what he had to charge them with. Then the ſaid *Barret* ſpeke the words before mentioned in his paper which he had given forth. And *Leonard Fell* bade him prove what he had ſpoken, which was that the Spirit which we are guided by, is not the ſpirit of God, but the ſpirit of the Divil, but nothing he could prove againſt any that was there preſent, but did accuſe one that was not then preſent, whom he named *Thomas Holme* of ſomething that he had written a year agoe. And *Leonard Fell* and the reſt ſaid he witneſſ d Chriſt manifeſted in them, and that Scripture, *receiving the end of your faith, even the ſalvation of your ſouls*, 1 Pet. 1. 9. to be true. And *Leonard Fell* ſaid further, that if *Thomas Holme* did witneſs the end of his faith, even the ſalvation of his ſoul; the Scripture doth teſtifie of the ſame. And then *Barret* replyed, I utterly denyed that the Scriptures ſpeaks any thing to this purpoſe. Now let all judge whether this be not the ſpirit of a Divel that ſpoke in *Barret*, that denies plain Scripture, as in 1 *Pet.* 1. 9. and this was taken from his own mouth, by his own writer, with much more vain empty words, not worth mentioning, which paſſed from him at that meeting. Then another meeting was ſent for by him in writing, and the day he appointed to meet upon, was the tenth day of the eleventh month to be at *Manchester*; and he in that paper engaged to prove what he had formerly given under his hand; and when we came to the place that *Barret* and *John Wiggin* had appointed to meet in, and ſo ſoon as the ſaid *Barret* and *Wiggin*, with ſome others with them came, and went into a certain place called the Colledge Garden, and when we came to them, there came in certain rude perſons, and thruſt into the Company, and before many words were ſpoken, they laid violent hands upon ſeveral of them called *Quakers*, with many blows, and ſo in a rude manner haled ſome of them over the bridge out of the town; and being demanded

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the reason why they were so rude and cruel; they answered and said, the Constable (whose name is *Arthur Buckley*, a woolen Draper) had sent them so to do; and many of the people so haled forth, told them they had horses in the town, and some other business to do in it; But they replied and said, they should not come into the town again, and so for a certain space they kept them forth of the town, and some others of them being at a friends house in the town peaceably met, waiting upon the Lord, the said Constable hearing of it, he with a rude company went to the said house, and the said Constable himself laid hands on first, and drew one forth, and then the rude persons which he brought with him laid hands upon the rest, and violently thrust them forth with many blows. And one of the Inhabitants of the town (of their own party) seeing their cruelty, asked why they did so use them, and one of the rude persons answered and said, he did nothing but what the Constable had given him order to do. And after so doing, some friends were taken and haled before the Magistrate, and for some time kept in hold, till the Magistrate could have time to examine the thing. And then being brought before the Magistrate again, and many false accusations and slanders laid against them by the Constable (*Arthur Buckley*) as that they were Vagabons and Wanderers. To whom one of them answered (before the Magistrate) that he was no Vagabond, for he had ninety pounds by the year in Land in one place, so they were as prisoners that night, that they might appear the next day before the Magistrate. And other friends being at their lodging at an Inn in the town, the said Constable went and took their names, and gave command to the woman of the house where they were, that they should not depart till the next day. And they being the next day brought before the Magistrate, and both the Priests *Richard Hollinworth*, and *Richard Herrick* (Priests of *Manchester*) being present, after many confuted words passing from the said Priests, which are not worth

worth mentioning. Prieſt *Herricke* did affirm before the Magiſtrate and many others, that the body of Chriſt is not ſpiritual; and when he was (by *William Addamſon*) challenged with his blaſphemy, he ſaid he would prove it by Scripture, and he produced theſe words to prove it, that Chriſt ſaid, *I am not a ſpirit*; And then he was by him charged with a lye, for there was no ſuch words in that Scripture. Many things being ſaid againſt them before the Magiſtrate, but nothing proved; they were ſet free by the Magiſtrate, onely *Tho. Holme*, and *John Hall* were ſtayed, and the ſaid Prieſts there laboured to enſnare the ſaid *Tho. Holm*, by putting the Magiſtrate on to give him the Oath of Abjuration. And Prieſt *Herricke* gave it for him, that he ſought to bring the ſaid *Tho. Holme* into Priſon, And the Conſtable pretended that they had ſome other witneſſes to examine. So the ſaid *Tho. Holme* did ſtand till the witneſs came; and the Magiſtrate examining the witneſs, and finding that they could not prove any thing againſt him, ſet him free. So here all the people in and about *Manchester*, who hath made ſuch great profeſſion of God and Chriſt, and of the Scriptures to be your rule, ſee the fruits of your profeſſion, and of your Miniſtry which you run after. Some for the Presbyterians, and ſome for the Independents, ſome looking for Chriſts coming in the clouds of the ſky without you, and in their minds imagine a perſonal reign. And thus you are confuſed, and divided in your vain thoughts and imaginations, which makes you manifeſt that you know him not come at all, nor cannot confeſs him come in the fleſh. And ſo you are proved by the Scripture to be the Antichriſt which *John* ſpeaks of, which ſhould be in the laſt times. Where the Apoſtle ſaith, little Children it is the laſt time, and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts; whereby we know that it is the laſt time, 1 *John* 2. 18. And the Apoſtle ſaith farther, hereby know ye the ſpirit of God; *every Spirit that confeſſeth that Jeſus Chriſt is come*

come in the flesh is of God; *and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God.* And this is that Spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world, 1 *John* 4. 2, 3. Now all people try your Teachers by the Scriptures, and their practise, and let their own words try them who looks for a Christ yet to come, as some of them said, what will you Quake to do, who saith Christ is within you, when Christ comes in the Cloud. Here now all people, do but honestly examine and see whether they spirits confess Christ come, who looks for him yet to come. And let the light of Christ Jesus in your consciences examine, search you, and try you, whether you dare believe that which the Apostle spoke to be truth, who saith, *every Spirit who doth not confess Christ Jesus come in the flesh is not of God*: or these Deceivers who looks for him yet to come. And thus you are divided, some for a personal reign, and some for the Independent way, and some for the Presbyterian way, and some of you utterly denies the Scripture, as *William Barret* did, who denied that any should witness the receiving the end of their Faith, the Salvation of their souls, as it is in 1 *Pet.* 1. 9. And others denied that Christs body is spiritual, as *Richard Herricke* lately did at *Manchester*, and so thus you are in your contention, and striving about the body of Jesus, as the Divel did about the body of *Moses*, which makes you clearly manifested to all that have their eyes opened in the least measure; to be those filthy dreamers which defiles the flesh, which *Jude* speaks of. And ye are plainly manifested that ye are they which eateth and drinketh unworthily, and so eateth and drinketh your own damnation, not discerning the Lords body. And here let all poor people about *Manchester*, who are betrayed and deceived with you, seriously consider what you are leading them into, who knows not the body yet, whereof Christ Jesus is the head, but are at variance about the body of Christ. Therefore consider of

what bodi s ye are members of, seein: your leaders knows not the body of Christ. And beware of deceiving your own soules; and being betayed by these deceivers, who leads them in the dark: and so is the blind leaders of the blinde, and so both falls into the pit. For they can lead none but who are blind. For any who hath their minds turned in the le st measure to the light, sees them, and discerns them to be the Ministers of Antichrist, and the Deceivers and false Prophets which *John* speak of, which are gone out into the world from the light which is this worlds condemnation, and denies the light by which the Lord God teacheth his people. As some of them said, that the Scripture is a more seemly Oracle then the light within, when as Christ Jesus saith, the light of the body is the eye, and if the eye be single, the whole body is full of light. And so these deceivers that denies the light of the body, were not like to know the body, but makes images in their dark vain minds; one imagining one way, and another another way, and so betrays poor people, and keeps their soules in death. But the Lord God is risen, who is the Father of light, and he who is the light of the whole body, is redeeming his people from under the devourers mouths. Therefore all people who desire to know the living God, and the Lords body, turn your minds within, to the light which shines in your consciences, which shews you sin and evil, and checks you when you do amiss; and lets you see your vain thoughts and your deceitful hearts: this will rip you up, and lay you open, and makes all things manifest, This convinceth of sin, and brings all things to remembrance, which all the Doctrine which your *hirelings* preached never did. Therefore give over going after them, and search into the Scriptures, and you will see them the deceivers of your souls. The Scriptures witnesseth against them and their practises, even in the manner of their worship. For nothing that they act up that which they call their worship is according to the Scripture. And all the Saints in light which gave forth

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the Scriptures witneſſed againſt theſe practiſes they live in. Do but honeſtly conſider, and you will ſee, that all theſe that were at variance amongſt themſelves, as *Wiggin*, and *Eaton*, and *Herricke*, and *Barret*, and *Holingworth*, all theſe agree together in oppoſing and perſecuting the truth. And although that ſome of them were the men that appointed the meeting, yet had they not ſo much power over the people, as to have the meeting kept peaceable, but all was in an uproar. So let all people ſee what order and government is in theſe Churches, and ſeveral opinions, which makes them manifeſt they (who are ſubdivided amongſt themſelves) are all divided from the living God, and from the living truth, from Chriſt Jeſus, who is the way, the truth, and the life, and this is but one. Therefore all people a warning, a warning from the Lord God to you, as you will anſwer it before him, who is a conſuming fire to the wicked, turn to the light of Jeſus Chriſt which will examine, and ſearch, and try you, and bring you to know Chriſts will in you, and ſo bring you out of the reprobate faith. This will let you ſee the Myſtery, which is Chriſt within, and this will bring you to know him come in the fleſh: and it will let you ſee theſe *Antichriſts* who are in the world ſtriving amongſt their many opinions: and therefore are they condemned with the light which is the worlds condemnation; for the light is the condemnation of the world, and all the *Antichriſts* that are in the world. And ſo now ſee whether you will turn to the light of Jeſus Chriſt, who is the way, the truth and the life, which is but one; or you will continue amongſt them who are of the many opinions, who denies the light, and Chriſt come in the fleſh, and ſo are found to be *Antichriſts*, deceivers of your ſoules: and ſo here is life and death ſet before you, light and darkneſs, truth and error, the ſtrait way and the broad way, there is but theſe two. So now ſee what ye will take now, and this ye ſhall eternally witneſs to be truth, whether ye will hear or forbear.

And thus the people in *Lanchaſhire* goes on, breathing ſo th their perſecution; three of thoſe people called Quakers hath been ſent to *Lanchaſter* to priſon ſince the Seſſions. One of them becauſe he would not be a Church-warden (as they call it) and another becauſe he would have meetings at his houſe, and the third for ſpeaking to the Prieſt. So let all the wiſe hearted judge what Law theſe men act by. So that now there is in *Lanchaſter* Caſtle eighteen, beſides one who is diſſolved out of the outward body (who was impriſoned for Tithes) whoſe blood will be required of ſome. So here is the fruit of your profeſſion: therefore bluſh and be aſhamed for never none of the Saints of God was found in ſuch perſecution and cruelty which is acted by this generation, againſt the innocent and harmleſs people of God, as is at this day manifeſted by the cruel mocking, buffetings, haling before Magiſtrates, ſtocking, ſcourging, impriſoning; this is the riches of the Saints, and here they follow the Captain of their Salvation, who is made perfect through ſufferings; Glory be to the living God, who is their ſtrength and arm, that will carry them through.

Leonard Fell, Will. Addamſon.

To Holmes Anſwer to Barret.

William Barret,

WHereas thou didſt undertake to prove that ſuch as do entertain the opinions of the Quakers, and do live and dye in thoſe opinions without repentance, cannot be ſaved.

I prove it thus, that ſuch as are of opinion that faith is ſeaſed with ſuch where Chriſt is manifeſted, are of ſuch an opinion, that if ye live and dye in it without repentance cannot be ſaved; but of ſuch an opinion is *Tho. Holms.*

Anſ. Opinions I do deny, & for holding opinion that faith

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is ceaſed that I do deny; and if any ſuch word be there writ, that faith is ceaſed, I do it condemn, and upon thee do it return, it being thy own word; for I live by the Faith of the Son of God; which Faith the world knows not: and if this be thy ground that thou haſt againſt the people called Quakers, if I do remove and do it condemn, and do own that Faith which purifieth the heart, which is held in a pure conſcience, and that Scripture I own in *Heb.* 11. which ſaith, without Faith it is impoſſible to pleaſe God, and my deſire is, that all may come to faith, and to receive the end of their faith, the ſalvation of their ſouls, 1 *Pet.* 1. 9. which thing was there intended however it was writ, and the writer of it I was not, but that paper I left in the County of *Cheſter* to be copied over, and into another Country I went, and if any thing in it be contrary to the Scriptures, it I do condemn; ſo concerning this thing let thy mouth be ſtopt, and accuſe not the people called Quakers, with that they are not guilty of; for from ſuch an opinion do I them clear, and for what thou haſt writ againſt them, from under it canſt thou not get, but under ſhame and condemnation muſt come. And for that Scripture in 1 *Pet.* 1. 5. It I do own, and it a witneſs ſtands a witneſs againſt thee, and a witneſs for us it ſtands, who are and have been kept by the power of God through faith unto ſalvation: and for the Scriptures which is here writ, them I do own, and this may ſerve in anſwer to thy firſt paper.

And whereas thou ſayeſt, for as much as I ſaid, whereas the ſaid perſons do pretend to be guided by the Spirit, I will undertake to prove that it is not the ſpirit of God but of the Devel.

I prove it thus, firſt he that doth ſo enquire what difference can be betwixt God, Chriſt and Saints, that doth imply there is no difference amongſt them is not in that guided by the ſpirit of God, but by the ſpirit of the Devil.

Anſw. What ſpirit is that, that accuſeth perſons of that which was writ by one perſon, and what ſpirit is that which

which croſſeth Scriptures, and would put a difference amongſt them, who are of one; for the Apoſtle ſaith, he that ſanctifieth, and they who are ſanctified, are all of one, *Heb.* 11. ſo that ſpirit which makes a difference is contrary to the Scriptures, and is not the ſpirit of God, but the ſpirit of the Devil; for it is written, that the Father might be one as we are one, *Joh.* 4. 17. and it is written, as he is ſo are ye in this preſent world; ſo that ſpirit which divides God, Chriſt, and Saints, and would make them at ods, is not the ſpirit of God but the ſpirit of the Divel, and with the ſpirit of God it is judged.

And how ſaidſt he (ſaid *Tho. Holm*) affirmed in the preſence of divers perſons thus, *I am equal with God.*

Anſw. that is falſe and a lye, it was not ſo ſpoken by *Tho. Holme* and to this thou was fully anſwered, and *Tho. Holme* was denied to be equal with God, but thou haſt made lyes thy refuge, as thy forefathers did which went before, and he that lies is of the Devil, for there is no lye of the truth.

And thou ſaieſt he that ſaith it is ſo, what is due to God is due to a Saint, Is not in this guided by the ſpirit of God but by the ſpirit of the Devil.

Anſw. What is due to God thou giveſt him not, and what is due unto Saints thou knoweſt not, but what is due to the wicked thou firſt muſt know, and judgement is committed to God, to the Son, and to the Saints, and their judgement is one, for the Saints ſhall judge the world, and Angels, 1 *Cor.* 6. 23. and this honour have all the Saints, they bind the Kings in chains, and Lords in iron bands, *Pſ.* 149. 7,8,9. verſes; and the Saints are heirs, and co heirs with the Son, and the Son thought it no robbery to be equal with the father, and ye all have one inheritance. (And the Son prayed) that the Father might be one, even as we are one, *Joh* 17. 11. And thou who would divide Father, Son, and Saints, is not guided by the ſpirit of God, but by the ſpirit of the Divel, which croſſeth and is contrary to the Scriptures, and for the Scriptures thou haſt brought in,

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them I do own, but thy end in bringing them in I do deny, who brings in Scriptures for thy own ends, which makes not for thy purpose.

So this may serve in Answer to thy papers, and may certifie all that reads this, that faith we do own, which is the gift of God, and do not it deny, neither it destroy, though we witness to him bear, who is the end of our faith, the salvation of the soul, 1 *Pet.* 1. 9. So now upon thee do I lay all thy boasting words, which from the pride and envy of thy heart was given forth to prove and make good what thou hast written, else all the country which have seen thy paper will witness against thee, and thy shame and condemnation, they must own, which thy due and portion is for thy envy against the truth.

Thomas Holme.

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FINIS.